before God in confessing how We and our King, our Princes, our Nobles, our Magistrates, and our Prophets, have all sin'd before our God, and have therefore given him just cause to cast downe this whole *Principalitie*, even the Crowne of all our glory. If we shall this day thoroughly plow up our hearts, and going forth weeping, beare this *precious Seed*, we may at the next day of this *Solemnity*, come hither againe with *joy*, and bring our *Sheaves of Comfort* with us. Against that *Feast*, I hope Christ will worke this *miracle* for us (little lesse then a *miracle* can do it) *turne our water into wine. And give us beauty for Ashes, the garment of praise for this spirit of Heavinesse.*

FINIS.

Errata in some Copies.

Pag. 5 lin. [illegible] *for* [illegible] *reade* [illegible]. *Pag. 14 l. 9* [illegible] before God in confeſſing how We and our King, our Princes, our Nobles, our Magiſtrates, and our Prophets, have all ſin'd before our God, and have therefore given him juſt cauſe to caſt downe this whole *Principalitie*, even the Crowne of all our glory. If we ſhall this day throughly plow up our hearts, and going forth weeping, beare this *precious Seed*, we may at the next day of this *Solemnity*, come hither againe with *joy*, and bring our *Sheaves of Comfort* with us. Againſt that *Feaſt*, I hope Chriſt will worke this *miracle* for us (little leſſe then a *miracle* can do it) *turne our water into wine. And give us beauty for Aſhes, the garment of praiſe for this ſpirit of Heavineſſe.*

FINIS.

Errata in ſome Copies.

Pag. 9 lin. [illegible] for [illegible] reade [illegible]. Pag. 14 l. [illegible] for [illegible] reade [illegible].

13

THE ARRAIGNMENT,

Tryall, Conviction, and

Confeſſion of *Francis Deane* a Salter,
and of *Iohn Faulkner* a Strong-water man, (both
Annabaptiſts, and lately received into that Sect) for
the Murther of one Mr. *Daniel* a Soliciter, who was cruelly
murthered one night in Elbow-lane, they being apprehended
were brought to New-gate on the 24th. day of January
laſt, and for which Fact were Executed at
Tyburne on Munday laſt, being
the 17. of April. 1643.

Alſo whereunto is added an Anabaptiſts Sermon, which was preached at the Re-baptizing of a
Brother at the new or holy Iordan, as they call it
neare Bow, or Hackny River; Together with the
manner how they uſe to performe their
Anabaptiſticall Ceremonies.

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* * *

Aprill 19

Printed at London for *Richard Harper*. 1643.

The Confeſſion of *Francis Deane*, &c.

GReat and wonderfull are the works of Almighty God, who only ſearcheth the hearts and Reins of all men; & therefore perſpicuouſly knoweth the very thoughts and ſtrength of man: for let mans vain apprehenſions be never ſo cunning to contrive, his policy to conceal, or his boldneſſe to outface any ſecret act committed, yet Gods unſounded and incomprehenſible wiſdome, which can be no way circumſcribed, is able at all times, and upon all occaſions, as well to publiſh, as to puniſh it in the open eye of the world, of which, aſwell thoſe times paſt, as theſe preſent, have and do afford us remarkable examples. I will begin with the ſin before I come to the fact. Now for the execrableneſſe of the ſin of murther: we finde in *Gen.* 4.11. God ſpeaking to *Caine* after the ſlaughter of his brother *Abel*, in this manner: *Now therefore thou art curſed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand*. As alſo *Deut.* 27.24. *Curſed be he that ſmiteth his neighbour ſecretly: and all the people ſhall ſay Amen.* If this monſtrous ſin be ſo heynous in the ſight of God, betwixt neighbour and neighbour, or if committed by one ſtranger upon another, how much more horrid appeareth it in Gods eyes. you may read, *Gen:* 9.5 *At the hand of man, even at the hand of a mans brother, will I require the life of man: for who ſo ſheddeth mans blood, by man ſhall his blood be ſhed; for in the image of God made hee man*, &c. Likewiſe *Numb.* 35.31 *Moreover, you ſhal take no recompence for the life of the murtherer which is worthy to dye, for hee ſhall be worthy to dye.* But to leave all hiſtories in this kind, I will come to the matter or ſubject of this ſad and lamentable murther committed by *Francis Deane* and his confederates.

The 13. of Aprill, the Seſſions of Oyer and Terminer being holden for the City of London and Middleſex, at the uſuall place in the Old Baily, after many inditements being read, amongſt which was the inditement read of this *Francis Deane* a Salter, and *Iohn Faulkner* a Strong-water-man; which inditement being publickly read before them in the preſence of the L. Major, the Kings Sergeant, and other Juſtices of the Peace, which being read, they both of them pleaded not guilty; upon which they put themſelves to be cleared or convicted upon God & their Countrey: Then the Jury being preſent, and the witneſſes called, it was plainly proved that firſt the ſaid Mr. *Daniel* and Mr. *Deane* had been all or moſt part of the day together a drinking; and that the ſaid Mr. *Daniel* and this *Deane* had many fallings out about this *Deanes* Wives ſiſter, who who was a rich widow, whom this ſaid *Daniel* bare affection unto, and being her Solicitor in divers buſineſſes for her, harſh words paſſed between them, then this *Deane*, upon his confeſſion, did give the ſaid *Daniel* a fierce blow on the head with a Pole-axe, that he inſtantly dyed in the place. Upon which he the ſaid *Deane* and *Falkner* was found guilty; *Dean* of wilfull murther, *Falkner* as acceſſary to the murder in concealing it ſo long, and hiding and obſcuring and adviſing the ſaid *Deane* to flye to Oxford, or ſome other place, for a certain time, for bloody fact they were condemnd to be hanged at Tiburne; now follows *Deanes* confeſſion at the place of execution; Mr. *Deane* being come to the place of execution and having the rope tyed about his necke, and the Hang-man helping to faſten it to the tree, *Deane* ſtanding up in the Cart ſaid, Gentlemen, here I come to loſe my life, and now let me give you ſome ſatisfaction to quiet and ſatisfie my one minde, it being the laſt time that ever I ſhall ſpeake in this world; I am here come by law to dye for a fact, the murthering of one Mr. *Daniel*, ſo it is, I met with him at the Exchange that day this accident befell, I had been drinking at ſeverall places before, and we went together to drinke towards my abode after in two ſeverall places, and continued at the laſt till about 8 or 9 a clock, and there was many haſty words, ſome paſt betwixt us, in ſo much, that at the laſt he drew his diſcourſe to theſe, that he would not leave me nor my ſiſter, worth a groats before he had done, (if ſhe would not marry him) my ſiſter being otherwaies diſpoſed on, for ſhee was to marry a Gentleman at Watford, his eſtate being worth 2000 pound, and thereupon he had a blow from me, and none but my ſelfe guilty of it, and whereas one *Shearers* who is impriſoned in Newgate about this buſineſſe he was altogether innocent of any fact or act herein, and I do take it wholy to be my fact, and that Mr. *Faulkner* by law being condemned and to ſuffer with me, he is alſo free from the fact and act, onely that hee knowing mee the actor, he did not reveale it. I went after the committing this fact, to Oxford, where there being ſome which had formerly known mee, accuſed me to authority that I was an Anabaptiſt, for which I was forced to forſake that place, for feare of being diſcovered for my murder, or for being queſtioned for my Religion, I confeſſe I was baptized (a new) a month before this fact was acted, and after and for which I was grieved in minde and much troubled about it; I do heartily pray that all here preſent may take warning by my death, and that they ſuffer no ſmall ſinnes to enter, for they will beget bigger, as this in mee hath done, and this I know, that I was born in ſin, and without the great providence of God aſſiſting man, hee is ſubject daily to fall into great ſins; and in this am I now taken; Many tumultuous ſhouting about the horſes, his voyce was leſſened, but after this 51. Pſalm was ſung and read by him, having a book in his hand, to the other priſoners hee prayed very ardently and ſtrongly, and ſo dyed very penitently; there was with him executed a popiſh Prieſt, who was hanged, drawn and quartered, and one Captain *Thomas Eaton* a Scotchman for killing a Gentleman neer Weſtminſter, the law found guilty in his act *Faulkner* who was this *Deanes* friend. All of them dyed very penitent ſinners, deſiring God to forgive them, and all good people joyn with them in prayer [illegible], and ſo they dyed, and the Law and their enemies I hope [illegible]

The

The Anabaptiſticall Sermon. The Text.

Waſh and be cleane.

Beloved, I am filled with much zealous joy to behold ſo
great an aſſembly gathered together in this Chamber
to heare me diſcover unto you new Doctrine upon the
receiving of a new Member or Brother into our aſſem-
bly, who before had only the bare name of *Adam*, and
baptized by the ceremony of Antichriſt, whoſe idola-
trous cuſtomes which have bin uſed, hath drawn Gods
heavy judgements upon us, for want of knowledge, be-
ing blinded with naturall corruptions: but I will ceaſe my diſcourſe at this
time concerning that point, and will handle it in it's proper place, & come
to the text. The words which I will preſent unto your obſervation ſhall be
few in number, but weighty in ſubſtance, namely theſe, *Waſh and be cleane*.
The firſt of my Text, that is *waſh*, for the word *waſh* doth naturally imply
water, ſince we cannot waſh without water, but we may have water and yet
be ſo ſlovenly that we ſeldome waſh at all. But this word waſh in my text
doth ſignifie our rebaptizing of our children, wherein the action is to waſh
them is not to ſprinkle them with a little idolatrous water out of a font or
baſon, but to poure water on their heads, nay to dip them in water over
head and eares, for ſuch dipping will fetch the filthineſſe of ſinne out of their
natures; and then followes the conſequent of this action, *Waſh and be cleane*.
But firſt I will deſcribe unto you the ſeverall ſorts of waſhers, then ſpeake
particularly of waſhing, and after waſhing I may very well conclude with,
and be cleane.

There are as many ſorts of waſhers *as there are contaminated people,
careleſſe people, and fooliſh people.*

Contaminated people are all the wicked and reprobate, whoſe eſtates &
lands are ours by propriety and right, being Gods children, and that ſo pro-
perly belongs to us; who becauſe they are not ſo pure as we are, ſo holy, ...
we be; they waſh themſelves to no purpoſe, and are like the figure of the
Lab in vaine; for it is impoſſible to waſh them white or cleane; But wee
that are brethren of the cleargy; we may waſh our ſelves in a River from the
ſpots of our Carnality in every River, as Bow River, Hackny River, and o-
ther Rivers are to us a cleare Jordan, wherein we may baptize one another
as we meane to do this day our late loſt brother; Now you careleſſe ſort of
waſhers, are ſuch as care not for this waſhing, they thinke it enough to be
waſhed or rather watered with a little ſuperfluous water at their Chriſte-
nings

rings

nings as they call it, and by the Prieſt in the preſence of three Goſſips to be *Tom-nam'd*, *Iohn-nam'd*, *Dick-nam'd*, or rather *Nick-nam'd*, for we hold it utterly unlawfull to baptize any untill they come to full years of underſtanding, that they may anſwer for themſelves, and conform themſelves to live according to that name and baptiſme which they have receiued; for litle *John* as long as he is in his infancy is not worthy to be named any thing but *Jack*, and ſo *Richard* may be called *Dick*, as a Blacke-bird that is kept in a Cage, and ſo all children that are chriſtned before they come to ripe yeares of underſtanding may be all called *Nick*, for their names are no names, but very *Nick-names* and By-names, till the baptized can anſwer the Baptizer, and ſpeake his owne name, as the ſpirit doth approve of his name, for how many in their younger dayes were baptized, and now growne men, and aſhamed of their Antichriſtian names, and run after their names like new begotten and regenerated Chriſtians, Wee may reade of whole houſholds that were baptized, and indeed it was a great pollicy in thoſe times not to baptized by any name untill they come to full yeares.

And therefore though in former times Chriſtnings and Goſſipings did coſt a great deale of money to make a *William* or a *Robert*, which afterward proved a wicked *Will*, and a plundering *Robert*, like Prince *Robert*, let us encreaſe and multiply as faſt as we can, but chriſten or baptize none of our children untill they are ready to be married themſelves, then let us call our daughters *Hanna*, *Dorcas*, *Mary*, *Lydia*, *Ruth*, and *Priſcilla*, and our ſonnes *Nathaniel*, *Moyſes*, *Benoni*, *Annanias*, *Manaſſes*, *Obadiah*, and other ſuch like Scripture names; let us be wiſer then our fore-fathers, and walke out unto Rivers round about London, all which ſhall become ſpirituall Jordans unto the faithfull: I my ſelfe will lead you the way and ſhew you the manner of it, you need not feare drowning, for if you ſhould tread amiſſe, and fall into a Whirlepit, (for there are many whirle-pits in Hackney and Bow Rivers; yet I can recover you againe; and I will bring you out, the Righteous you know many times, but ſuppoſe you ſhould fall over head and eares, yet you ſhould come out againe a good Chriſtian, in the regenerating water of either of theſe Rivers.

Now for the laſt part of my diviſion, which was concerning *fooliſh people and waſhers*, I account that all women are fooliſh waſhers, two peny-worth of Soape is a great charge to them, and doth much trouble their conſciences because they waſh nothing but linnen cloaths and foule raggs, but let us not ſtick for any charge that may conduce to the clenſing of our ſoules, but as we are ſanctified creatures, ſo let us be pure and holy in our converſation, and waſh our hands cleane of all ſin. There are other *fooliſh waſhers*, or ſluttiſh waſhers, ſo that the beſt Linnen put into their hands ſhall ſcape a ſcouring or a waſhing, and the old dirt ſhall be apparent in them; but we though remaine as ſinfull as ever, wee muſt under the vayle of Religion have a few failings, and yet conditioned for holineſſe, and ſurely we have it, at leaſt in the opinion of the world, we muſt be cloſe in our actions, and ſtudy onely the myſterious arts of ſeeing; for opinion in matters of Religion cannot erre; we are held to be religious men, and therefore ſuch we are indeed, but yet we muſt not joyne hands, heads, or hearts with the wicked, for they are reprobate people ordained onely to deſtruction, and Tophet is prepared for ſuch, and ſuch are thoſe Cavalliers, whoſe inhumane cruelties the like were never heard of; but we are a holy and religious people, and the ſevereſt eye of Juſtice cannot diſcerne a wrinckle, much leſſe a ſpot in our actions. Some looſe people, ignorant and wicked reprobates ſcoffe at us as if we were not halfe ſo holy as we would be beleeved to be, they have with narrow eyes obſerved our actions, and finding them counterfeit they call us Round-heads; we are round indeed and ſound. Thoſe ſacred garments religion, which ſhewed nothing but decency (I meane Surplices) are not to be eſteemed ſo much as my Wives Apron, and woe bee unto the womens hands (for ſin they would rot from her wriſts) that ſhould waſh a ſuperſtitious Surpliſſe. The Drunkard may be placed in the liſt of *fooliſh waſhers*, ſwallowing all the gaines of his Trade by waſhing his throat with good liquor, but let our draughts though few be coſtly, and of the beſt liquor we can get; and as in other matters let us at our holy feaſt make conjunction amongſt our ſelves, and in the unity of the ſpirit joyne our monie for the releefe of our poore brethren, and for ſome wine which is beſt for the ſeaſon, ſo we may waſh our throates at a far cheaper rate than the reprobates doe, and beſides ſuch waſhing of our throates after a good dinner or great feaſt, will make us ſtrong in the ſpirit, for the wine will fill our braines with divers good motions, and quicken us in the daily exerciſes of Religion, ſo that when our ſtomacks are well warm'd therewith we ſhall find our ſelves exceedingly comforted to proceed in the waies of godlineſſe, but walk not out of your chambers leaſt the winde take you, and you ſtumble into errors as the wicked doe.

My Maſters, ſome of you (I beleeve) when you ſit downe at the Table come with unwaſhed hands, for Tradeſ-men eate our meat often with dirty fingers and foule hands, our hands muſt be cleane waſht to ſhew the purity of our profeſſion; let therefore the Cook when he comes into an holy aſſembly waſh or lick his fingers: I waſht my hands this morning becauſe I would handle the Text the better, cleaneneſſe doth become the Goſpell, and cleane fingers turning over the Goſpell doe not pollute the cleanneſſe or leaves of it. Beſides, when a feaſt is made what doe all the beſt ſort of gueſts? they are very carefull to waſh their hands before their comming thither, and after the feaſt is done be it dinner or ſupper what doth cuſtome place next upon the Table? verily a faire Baſon and Ewer, and what to doe?

why

why the reaſon is, to make all the gueſts waſh their hands; and the words of my Text are, *waſh and be cleane*. This word *cleane* is taken in divers ſences, for firſt if a man owe me mony upon a Bill or Bond, and afterward abſent himſelfe and run away, it may be very well ſaid he is gone cleane out of ſight, and cleane away. If a man cannot reliſh his meate, he is cleane out of taſte. Some ſay our religion is cleane contrary to the proteſtant profeſſion, but ſuch are cleane out of the way, but if we ſhould be perſecuted againe by Biſhops as formerly we have bin, we would run cleane out of England unto Amſterdam; but we are all cleane people, full of the purity of the ſpirit, our ſins are but motes in Gods eyes, but our brothers ſinnes are beames that have ſo put out the ſight of his divine Juſtice, that he cannot or will not ſee our ſmall iniquities. But ſome will ſay, how know we that we are cleane? the ſpirit doth inwardly teſtifie unto us our goodneſſe, our Prayers are ſo full of divine charmes that they can at Gods hands command audience; we are better than others whom we deſpiſe, and will not mingle our ſelves with the reprobate, but keep cleane out of their company. I muſt confeſſe unto you I am glad to ſee the fruites of our Preaching in the generall reformation which it hath wrought, our ſervants goe cleane and handſome in their apparrell, and their Round heads (as the wicked call them) weare their round cleane bands: I am glad to ſee your ſervants being of durty moyling trades ſo neate and cleane in their apparrell, it doth make them moſt certainely appeare very pure in this Congregation, and therefore it ſeemes that they have waſht, and waſht to purpoſe, and ſo I have made the Text good, *Waſh and be cleane*. Nay, our bands are cleane and neate, making us looke with religious faces, whereby we are accounted cleare godly men. I will no more looke back unto what I have delivered, for the ſpirit doth give us plenty of matters, and curſed is he that putteth his hand to the Plough and lookes back, therefore I will not looke back any more upon my Text, ſufficient hath our handling thereof bin; and I ſee plainely that all or moſt of of you have waſhed your ſelves, and therefore are cleane: And ſo I have done with my Text, and fall to the action and occaſion of this our Aſſembly, even the re-baptizing of a brother, whoſe eyes have bin blinded, and whoſe mind and will hath bin darkned; and being come to this holy place, I deſire all of you here preſent to take notice, that this our brother is received to the River Iordan, called the old Foord neare Bow, and how the new Iordan or place of happineſſe, for unleſſe all be thus re-baptized ſtark naked, & diped as well head as tayle as you are, none can be ſaved; and ſo I pray you good Brethren excite as many as you can, now thou art baptized to come out of their Popiſh opinion, thinking to be ſaved by their former baptizing, and ſo God bleſſe you, goe thrive and grow rich in the world.

FINIS.

Θεομαχία Αὐτεξουσιαστική:

OR,

A DISPLAY OF ARMINIANISME.

BEING A DISCOVERY of the old Pelagian *Idol Free-will*, with the new Goddeſſe *Contingency*, advancing themſelves, into the Throne of the God of heaven to the prejudice of his *Grace*, *Providence*, and *Supreme Dominion* over the children of men.

Wherein the maine errors of the *Arminians* are laid open, by which they are fallen off from the received Doctrine of all the Reformed Churches, with their oppoſition in divers particulars to the Doctrine eſtabliſhed in the Church of *England*.

Diſcovered out of their owne writings and confeſſions, and confuted by the Word of God.

By Iohn Owen, *Maſter of Arts of Queens Colledge in* Oxon.

Produce your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſaith the King of Iacob : Iſa. 41. 21.

Woe unto him that ſtriveth with his Maker, let the potſheards ſtrive with the potſheards of the earth : Chap. 45. 9.

Θὲς ὦ Ἀκεσίλαε κλίμακα καὶ μόνος ἀνάβηθι εἰς τὸν οὐρανόν. *Conſtant : apud Socrat.* Lib. 1. Cap. 10.

LONDON,
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Aprill 19 *Pauls* Church-yard. 1643.